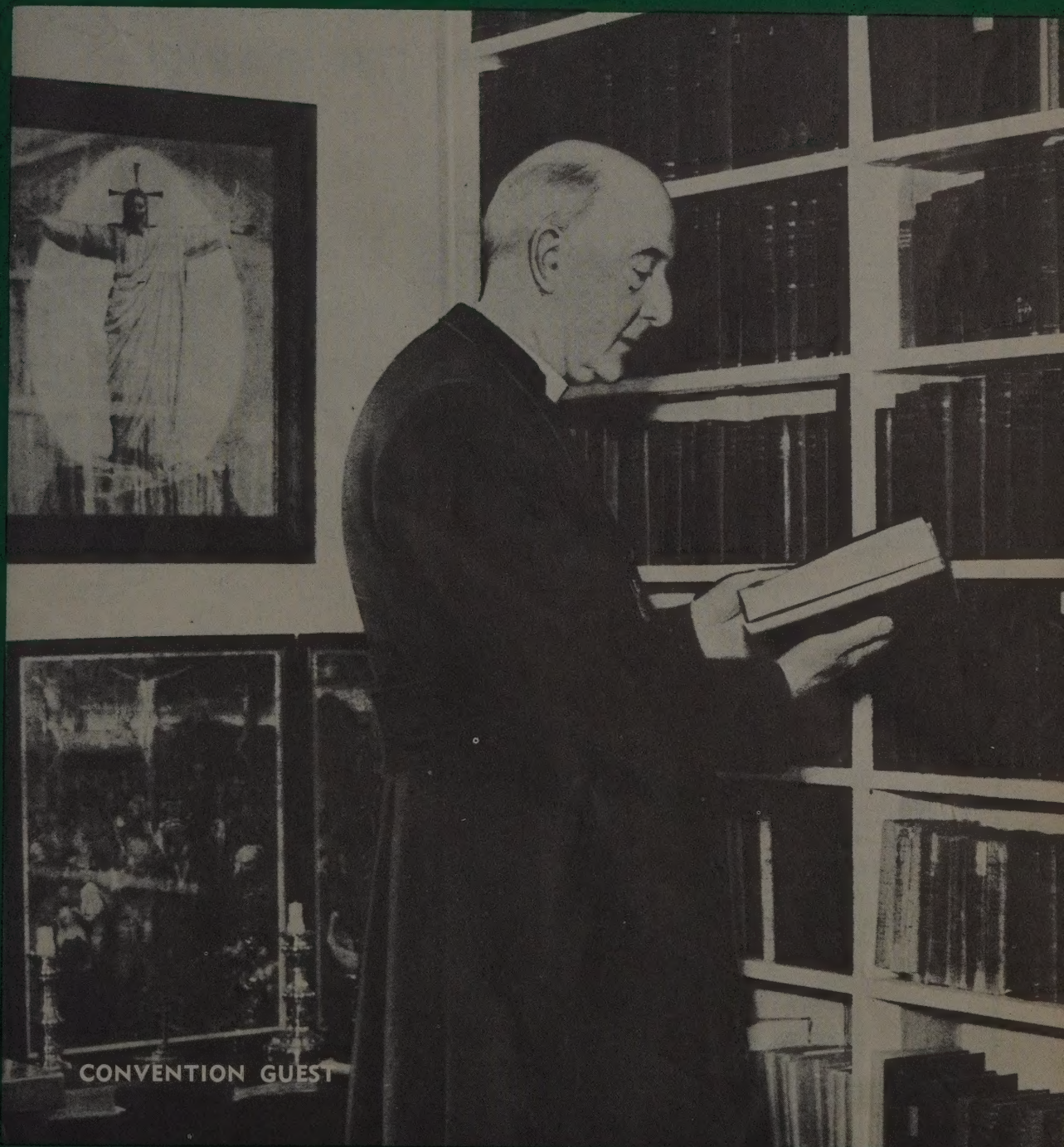


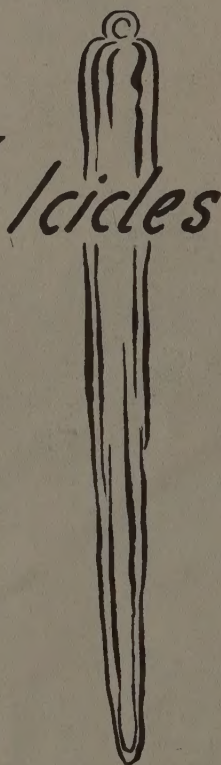
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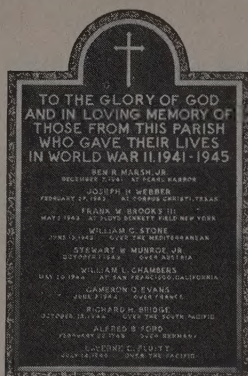
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Turning the Pages

JORG WILSON-WALKER, eminent San Francisco artist and communicant of the Church of the Advent of Christ the King, has designed a striking and appropriate emblem for the fifty-sixth General Convention, which convenes in San Francisco on September 26.

The emblem, reproduced as the central motif of the frontispiece on page 6, symbolizes the Prayer Book anniversary and the service held by Chaplain Fletcher, of Sir Francis Drake's expedition, at Drake's Bay, California, in 1579. The central theme is the Prayer Book Cross standing in Golden Gate Park, San Francisco. At the base of the cross is a representation of the Book of Common Prayer. To the left of the cross are the figures 1579 and, below, Drake's ship, the *Golden Hind*.

Surrounding the emblem, on page 6, are some well known spots in San Francisco: foreground, the Civic Auditorium; middle left, the tower on Grace Cathedral; middle right, the business district; top background, the Oakland Bay Bridge.

Edinburgh D.D.

The Presiding Bishop made a special trip to Scotland early in July.

Continued on page 4

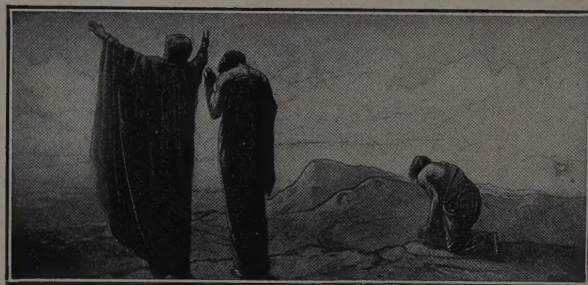
Check Your Calendar

SEPTEMBER

- 4 Labor Sunday
- 8 Consecration of the Rev. Robert F. Gibson, Jr., as Suffragan Bishop of Virginia. Alexandria, Va.
- 23 The Most Rev. Cyril Forster Garbett, Archbishop of York, speaks at Mormon Tabernacle, Salt Lake City, Utah
- 23-24 National Council Meeting. Hotel Californian, San Francisco
- 25-October 2 Religious Education Week
- 26 General Convention and Triennial Meeting of the Woman's Auxiliary open in San Francisco
- 28 Church of the Air. Columbia Network. 10-10:30 a.m., E. S.T.
- 29 Presentation of the United Thank Offering. Arena, Civic Auditorium, San Francisco

OCTOBER

- 2 World Communion Sunday
- 7 General Convention and Triennial Meeting end in San Francisco
- 7-10 Post-Convention events. Los Angeles
- 16 Youth Sunday
- 21-23 Presiding Bishop's Committee on Laymen's Work. Seabury House
- 28-29 International Missionary Council. Seabury House



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VOL. 114 NO. 8
SEPTEMBER 1949
Editor WILLIAM E. LEIDT

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FORTH CORRESPONDENTS

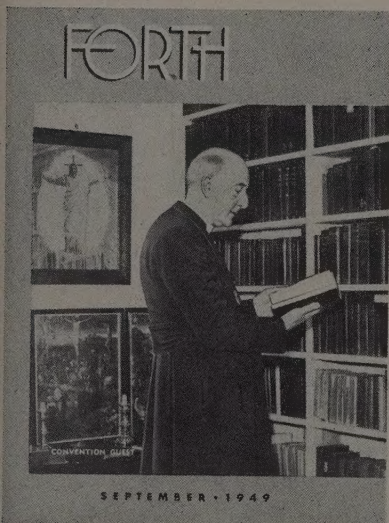
OVERSEAS: ALASKA: Wilma Butler; BRAZIL: The Rev. Benjamin F. Axelroad, Jr.; CHINA: Anking, Mrs. Lloyd R. Craighill; Hankow, The Rev. Claude L. Pickens; CUBA: Paul A. Tate; DOMINICAN REPUBLIC: The Rev. Roy L. Gaskell; HAITI: The Rev. Anthony Macombe; HONOLULU: Katherine Morton; JAPAN: The Rev. Kenneth A. Viall, SSJE; JERUSALEM: The Rev. Walter C. Klein, Th.D.; LIBERIA: The Rev. P. L. Okie; PHILIPPINE ISLANDS: Helen Boyle. **IN THE USA:** ARIZONA: Curtis P. Donnell; IDAHO: Cedric G. d'Easum; NEW MEXICO: The Rev. Arthur LeB. Ribble; NORTH DAKOTA: The Rev. T. A. Simpson; NORTH TEXAS: Mrs. W. Warrin Fry; SALINA: The Very Rev. F. W. Litchman; SAN JOAQUIN: The Rev. J. T. Raymond; SOUTH DAKOTA: Mrs. Edward Ashley; SPOKANE: The Rev. Clifford C. Covington.

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THE COVER. Special Guest at General Convention will be the Most Rev. and Right Hon. Cyril Forster Garbett, D.D., Archbishop of York, Primate of England and Metropolitan. Dr. Garbett, the first Archbishop of York to visit General Convention, also will be the first Archbishop of York to speak in a Mormon tabernacle when he gives his pre-convention address on September 23 in Salt Lake City.

FORTH, September, 1949, Volume 114, No. 8. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Russell E. Dill, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.

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**"...and their works
shall follow them"**

REV. 14:13.

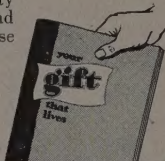
And I heard a voice from
heaven saying unto me,
Write, Blessed are the
dead which die in the
Lord from henceforth:
Yea, saith the Spirit,
that they may rest from
their labours; and their
works do follow them.

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LET US PRAY

☛ *For General Convention*

ALMIGHTY and everlasting God, from whom cometh wisdom and understanding; be present, we humbly beseech thee, with thy servants about to deliberate in General Convention upon those things that make for the maintenance, well-being, and extension of thy holy Church; and grant that they, seeking only thine honor and glory, may be guided in all their consultations to perceive the more excellent way, and may have grace and strength to follow the same; through Jesus Christ our Lord.

☛ *For the Increase of the Ministry*

O HEAVENLY Father, Lord of the Harvest, have respect, we beseech thee, to our prayers, and send forth laborers into thy harvest. Fit and prepare them by thy grace for the work of their ministry, and grant that both by their lives and labors they may show forth thy glory and set forward the salvation of all men; through Jesus Christ our Lord.

Turning the Pages

Continued from page 2

The University of Edinburgh had asked that he be present on July 8 to receive its acknowledgement of his zealous work "in the cause of greater

Christian unity in his own land, and in promoting interchurch understanding in a wider context."

The University awarded Bishop Sherrill the honorary degree of Doctor of Divinity. In delivering the

Continued on page 5



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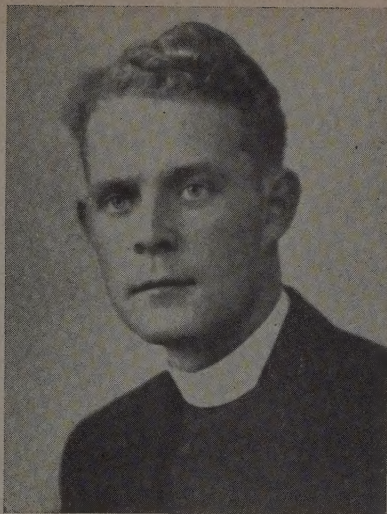
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The Rev. Edward M. Turner, on July 1, became assistant to the director of the National Council's Overseas Department, the Rt. Rev. John B. Bentley. Like Bishop Bentley, Mr. Turner has spent much of his life in Alaska. Though born in Chicago on November 13, 1918, he attended high school in Anchorage, Alaska.

He graduated from Carroll College, Waukesha, Wis., and from Nashotah House. Ordained deacon in 1943, he was priested in 1944.

Before joining the Overseas Department, Mr. Turner was priest-in-charge of St. Peter's Mission, Seward, Alaska. He is married and has one son, Edward, Jr.

Turning the Pages

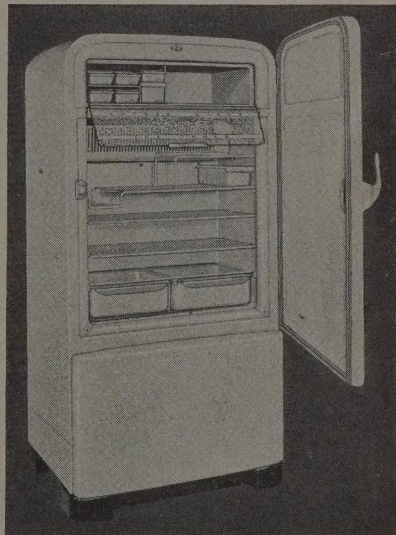
Continued from page 4

citation, the vice chancellor of the University, Sir Edward Appleton, G.B.E., said in part:

"This activity (in the cause of Christian unity) naturally marked him out as a leader in the ecumenical movement, and he played a conspicuous part in inaugurating the World Council of Churches at Amsterdam last summer. For what he has already done towards healing the division of Christendom, and for what we hope it may be in his power to achieve, the University of Edinburgh is proud to enroll this large-minded and forward-looking leader from the other side of the Atlantic in the ranks of its Doctors of Divinity."

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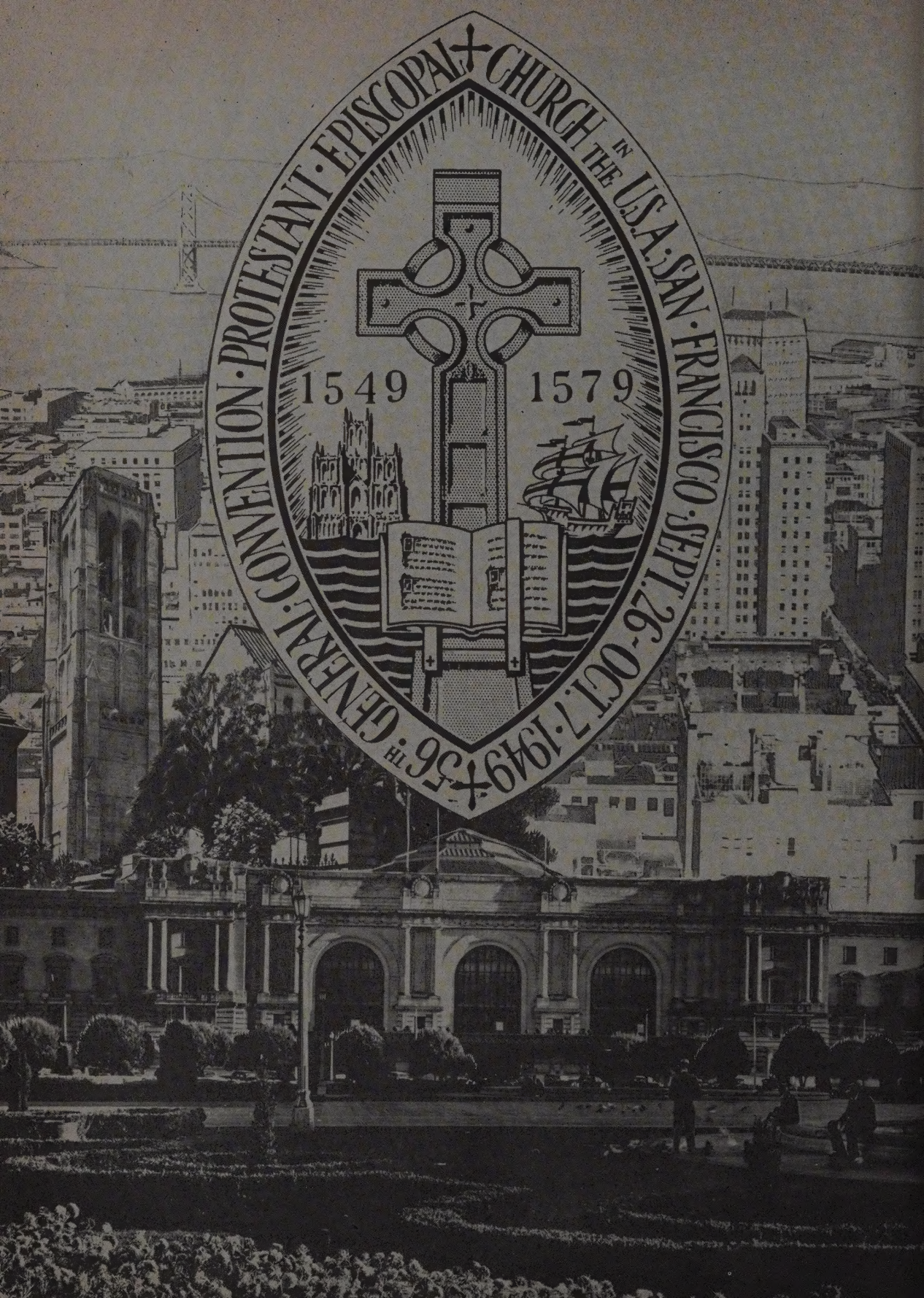
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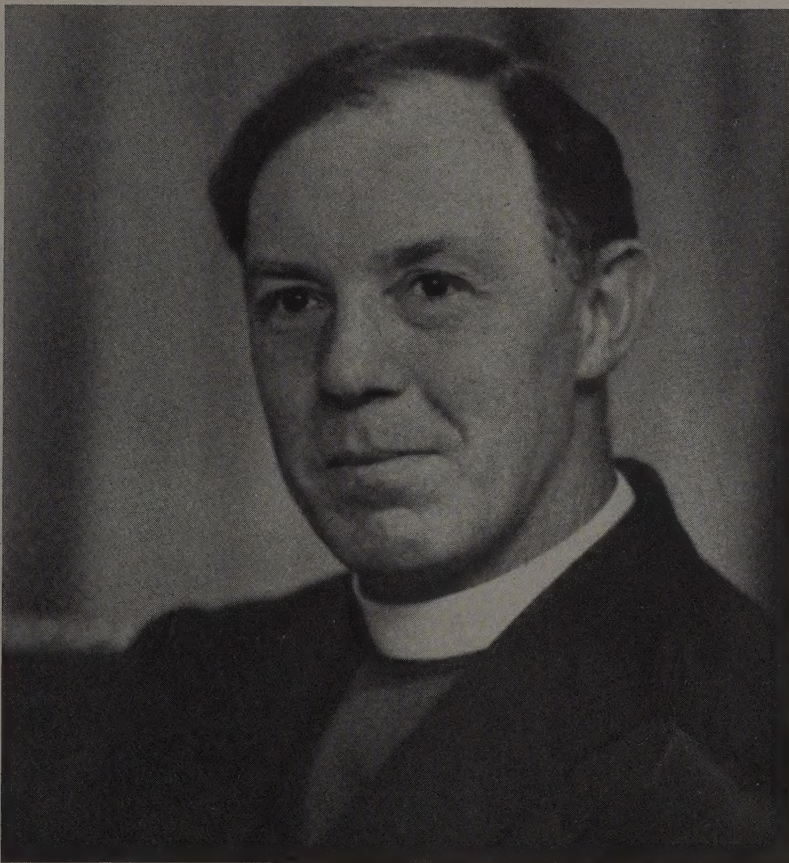
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The Rt. Rev. Stephen C. Neill, assistant to Archbishop of Canterbury, is Convention guest

In Convention Assembled

SINCE General Convention only meets every three years it naturally attracts great attention. Every bishop, even if long since retired, tries to attend. Deputies, whether priests or laymen, appreciate the honor of being elected to represent their respective dioceses or missionary districts. Visitors flock to the Convention city to observe their Church's legislature in action.

**By the Rev.
C. Rankin Barnes, D.D.**

In many ways these unofficial visitors have the best of it. If they find debate in the House of Bishops pretty dull they can go over to the House of Deputies. If they find the time of that House being monopolized by some of its "regular speakers" they are free to visit the Tri-

ennial Meeting of the Woman's Auxiliary or inspect numerous exhibits illustrating the Church's work.

But at San Francisco the bishops will have to remain at their individual desks in Larkin Hall, while the deputies are obliged to stay on duty with their respective delegations in Polk Hall, at the opposite end of the Civic Auditorium. Since these

Continued on page 21



BUSIEST man is the Rev. J. C. Leffler, the general chairman of General Convention



CHAMPIONS of Churchwomen's rights on Pacific coast are Mrs. Norman B. Livermore (above) and Mrs. Robert K. Vickery



California's Leader

HERE ARE SOME OF CALIFORNIA'S

CONTRARY to popular opinion, the frontier days of the West did not die with the covered wagon. Great cities now stand where great forests grew; the gold-rusher's grandsons are bankers and salesmen; the coyote's howl is faint and far away. But the West's pioneers are as busy as ever.

Its pioneer Churchmen are busiest of all. The Church in the West is a very young Church. Only a hundred years have elapsed since the first house of God was built in California; and those years have not been idle ones.

At present the Diocese of California is fairly bursting with clergy and laymen who, working with their sleeves rolled, have extended and strengthened the Body of Christ in a land not noted for its spiritual resources.

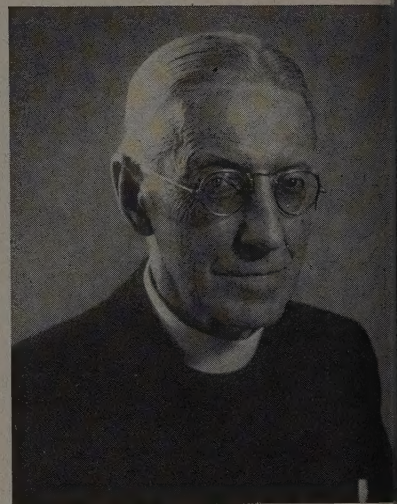
Those who come to San Francisco for the General Convention will meet and hear a good many of these Churchmen.

Foremost Is Bishop Parsons

Foremost among them is an eighty-one year old bishop, the Rt. Rev. Edward Lambe Parsons. Bishop Parsons arrived in California in 1896, as a young priest. By 1918 the power of his faith and the effectiveness of his work had raised his parish high above all others as a center of Christian worship and influence. In 1919 he became Bishop Coadjutor, and, later, the Bishop of the Diocese.

But his influence did not end at the California boundaries; it spread throughout the Christian world. He brought liberalism into the Church without for a moment sacrificing the fundamentals. He endured the smears of the yellow press as a result of his courageous social leadership. He worked unceasingly for greater Church unity, and was active as a recognized leader at the Lausanne Conference in 1927.

For many years he taught liturgics at the Church Divinity School



COURAGEOUS fighter in Church or State is the Rt. Rev. Edward Lambe Parsons

of the Pacific. He was chairman of the committee which steered the 1928 revision of the Prayer Book through General Convention. And at the request of a great publishing house, he wrote, in collaboration with the Rev. Bayard H. Jones, the standard text on *The American Prayer Book*.

Always a fighter, often for the most unpopular of causes, Bishop Parsons has lost battles, but never the respect of his friends or opponents. On his eightieth birthday more than five hundred persons from all walks of life turned out to honor him.

General Convention's host, Karl Morgan Block, is Edward L. Parsons's successor, and the Bishop of what is still one of the fastest growing dioceses in the Church. Under Bishop Block's guidance great advances have been made in missionary work during the past ten years. Missions have become parishes as fast as new missions could be founded; sometimes missions have established

• By The Rev. RA

The Intrepid Pioneers

TO BE AT GENERAL CONVENTION



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MISSIONARY work is stressed by the
Rt. Rev. Karl Morgan Block, now Bishop

missions even before achieving parish status.

The liberal tradition has continued to predominate in the diocese, though more with the flavor of Virginia than of Cambridge. Bishop Block is energetically building upon the foundations established by Bishop Parsons, and by Bishop Kip and Bishop Nichols before him.

The general chairman of General Convention, the Rev. John C. Lefler, is, needless to say, the busiest man in the diocese at present. Since 1940 he has been the rector of St. Luke's Church, San Francisco. Nine years ago St. Luke's congregation averaged less than fifty persons; today the church is packed each Sunday.

In addition to his pastoral duties, Dr. Lefler conducts a weekly radio program for a wide audience, and he is known as one of the finest preachers in the West. For four years he was president of the San Francisco Council of Churches. He is a member of the Mayor's Committee on Civic Unity. And it was he

MILLER, Ph.D. ●

FORTH—September, 1949

who, during the past year, raised the fifty thousand dollars which is enabling the Diocese of California to act as host to the General Convention.

The Rev. Henry H. Shires, Dean of the Divinity School of the Pacific, is another of the Church's western pioneers. The Divinity School, established by Bishop Nichols fifty-six years ago, has been located in Berkeley since 1930. In 1935 Dean Shires, after eighteen years as rector of Christ Church, Alameda, found himself at the head of a small school with inadequate funds and few students or faculty members.

With indefatigable zeal and constant attention to details, he built that seminary into one of the finest clergy-training institutions in the country. He gathered a select faculty known throughout the nation; he established a sound financial structure without going into debt; and he gained the complete confidence of the Church in the West. When the school was accredited in 1935 it was almost solely through his efforts.

Diocese's Best Known Layman

Some of the deputies to General Convention will want to go to "the bottom of the Mark" to meet the best known layman in the diocese, Frank G. Sibilila, the champion of vocational giving (FORTH, March 12, 1948). Mr. Sibilila owns a barber shop in which Christianity is practiced and discussed more faithfully and powerfully than in many parishes. In the past eight years this one man has raised fourteen thousand dollars for the building fund of St. Alban's Church, Albany. He will be one of the speakers at the General Convention layman's meeting.

Among the younger laymen in the California delegation to General Convention is Philip Adams, the lawyer-president of the California Chapter of the Episcopal Evangelical

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TROUBLE-SHOOTER in diocese is Philip Adams. He is General Convention deputy



DEAN of Divinity School of Pacific is the Rev. Henry H. Shires (above). Frank Sibilila (below, left) is widely-known layman





CHURCH throughout nation faces acute clergy shortage, with little hope of expansion, unless seminaries graduate more men



OVERSEAS, from Alaska to Liberia, reports show that Church is suffering for lack of clergy for replacements or advance work



VETERANS, recovering from war in crowded hospitals, need more Episcopal chaplains to bring them Church's sacraments



Official U. S. Navy Photo

ARMED FORCES, according to Chiefs of Chaplains, will need many more Episcopal chaplains if Armed Forces retain present strength

The Church Lacks One Thousand Men

THE Episcopal Church will need a minimum of two thousand new clergymen in the next five years; with their present facilities the seminaries can reasonably be expected to train about one thousand. These are the sober conclusions of the deans of the Church's seminaries, assembled at a meeting to discuss the Church's need for clergy.

Every bishop having jurisdiction within the United States was questioned. The officers of the National

Council's Overseas Department, the secretary of the Church Pension Fund, the president of the Church Society for College Work, the Chiefs of Chaplains of the Armed Forces and of the Veteran's Administration, and others supplied information.

The bishops were asked how many clergy they need to staff their present work, how many for new work in the next five years, for whom funds are reasonably assured, and how many for extra-parochial work in the next

five years, for whom funds are reasonably assured. The answer totalled 1,038 men.

The needs overseas were limited to present openings for which salaries are available and to replacements for men who will retire. The total was fifty-eight men.

The Chiefs of Chaplains called for sixty-five Episcopal chaplains in the next five years. The Veteran's Administration estimated that it would want at least three more Episcopal chaplains in the same period.

No estimate could be secured of the number of Episcopal clergymen needed in such institutions as hospitals, jails, and correctional institutions not under direct Church control, but these institutions are increasingly seeking chaplains.

Schools and colleges not under diocesan control will probably seek



INSTITUTIONS such as prisons or hospitals, which are not under church's control, are seeking increasingly for ministry of chaplains



Hays from Monkmeier
COLLEGES, expanding rapidly, require similar growth in number of Church workers to provide adequate ministry



RETIRED CLERGY, though continuing with parish activities, leave gaps in ranks of ministry which often cannot be filled with new priests



Phillips Studio, Phila.
HOPE of Church, faced with grave shortage of clergy, is that seminaries will expand, more men will enter ministry

the services of fifty competent Episcopal clergymen in the next five years. The American churches in Europe will need two in this period.

It is estimated by the Church Pension Fund that 925 clergy will withdraw from the ministry during these next five years. Subtracting from this the number stated as needed because of retirements overseas and in the chaplaincies, the net figure is 817.

The number of new clergymen needed is 2,033. In view of the care taken by all who furnished figures to state only vacancies that were certain and for which funds were reasonably certain, this can safely be regarded as a conservative figure.

At the present there are 689 men studying for Holy Orders in the seminaries. This does not include ordained postgraduate and special students, or the eighteen men at

Union and Yale. Nearly ten per cent of the men who enter seminaries, however, fail to complete the course.

Undoubtedly there are a few in other, non-denominational divinity schools, or studying privately, but the number is very small. A very few men, too, will be restored to the ministry. How many will be received from other branches of the Anglican Communion, or ordained from other Churches, without going to one of the seminaries, no one can guess. Between 1935 and 1947 the Church received from other Churches 165 men. In this period sixty-four per cent of ordinands came from the seminaries, thirty-six from other sources.

All the seminaries are operating at full capacity, and in some instances are so crowded as to impair

full effectiveness. The deans concluded that "a realistic appraisal of the present facilities leads us to conclude that our seminaries will probably produce about two hundred men a year." Yet the total needed is more than 400 a year!

The conclusions are inevitable. First, seminaries must produce more men. It seems wiser to strengthen and enlarge existing institutions than start new ones, especially in view of the great shortage of men qualified to give adequate training.

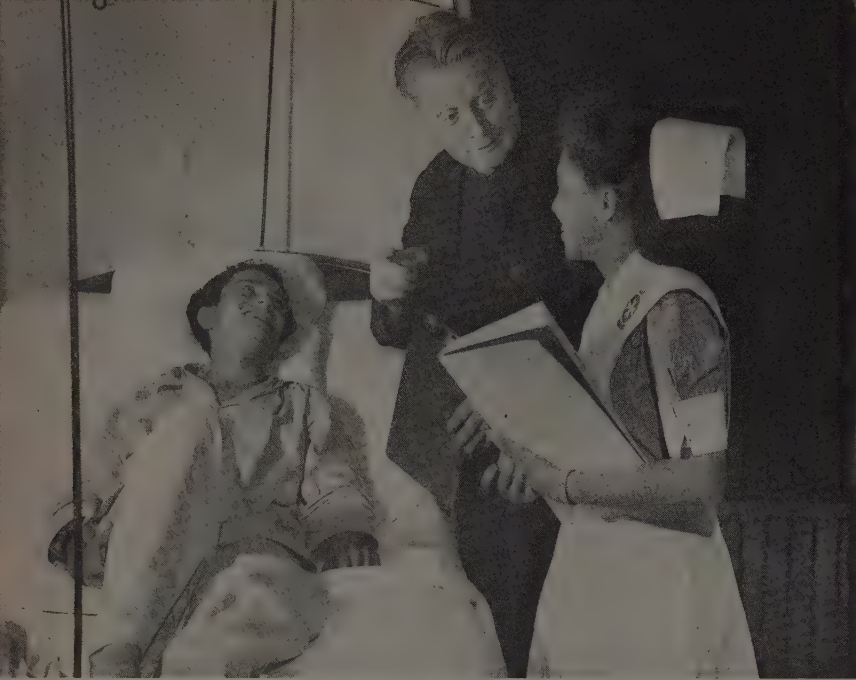
Secondly, effective efforts must be made to secure more men for the ministry. There is no guarantee that the present number of postulants will continue unless deliberate efforts are made to secure them.

The deans were unanimously of the opinion that seventy-five to eighty

Continued on page 27

Forward

EDUCATION



Kayfetz from Three Lions

HUMOROUS story, told by the Rev. Donald F. Gowe, associate director of St. Luke's Hospital, Ponce, Puerto Rico, amuses patient and student in training at nursing school

By ELIZABETH LANSING

IN SPITE of the poverty, overcrowding, and malnutrition so often and so truly reported, there are in Puerto Rico a strength and an enthusiasm which exist only where hope and the love of God are strong. In this picturesque land of economic and social contrasts, a vigorous challenge to lethargy and disorder is presented by the faith and work of many Christians.

Recently, for two short weeks, I watched the Church at work among the people of Ponce, the second largest city on this Caribbean island. It was an experience not to be forgotten.

After journeying to Ponce from the city of San Juan, I stayed at the Convent of the Transfiguration, the home of five sisters who minister unceasingly to the needs of those about them. The convent is located on the grounds of St. Luke's Hospital. It is to this hospital, as well as to the juvenile delinquents' home and the Church's three parishes in Ponce, that the sisters give their time and energies.

St. Luke's is a thoroughly equipped institution. In addition to the facil-

ities within its walls, there is a mobile clinic which goes out to the rural areas, under the direction of the Rev. Donald F. Gowe, who is associate director of the hospital, assistant priest at Holy Trinity Church, and chaplain to the convent.

In this hospital thirty-five of Puerto Rico's girls are being taught the techniques of modern nursing against a background of the Christian faith. Here a St. Barnabas' Guild has been established; a choir has been trained by one of the sisters; and daily services are held in the chapel.

Meets With Student Nurses

I was able to meet all the student nurses one evening when they came to a hot-dog roast in the convent garden. After the last "dog" had been consumed, some of us watched the fire die down to embers and talked quietly, while the others sang lovely Puerto Rican songs. I learned that one of these girls had been a paid parish worker at Holy Trinity before she entered the training school. She, like the others, will be

able to bring to her own people both the healing powers of medicine and the health of the Christian faith.

Below St. Luke's, in the city, is the *Galera*, the Juvenile Home. Here the sisters come once a week to carry on a program of recreation and religious education, with the coöperation of the superintendent and the resident teacher.

Many Boys Are Homeless

I had the fun of attending one of their parties. Thirty boys were there, all between the ages of eight and sixteen, many of them detained for such offenses as stealing candy and slipping into the movie theatre without paying. In appearance they ranged from blue-eyed red-heads to dark-faced curly heads; almost without exception they were bright, fun-loving, and attractive.

Many of them are homeless; most of them have families who pay no attention to them. The superintendent has asked that the sisters try to make the reception room as



OLDEST non-Roman church in Island is Holy Trinity, Ponce. It has kindergarten

FORTH—September, 1949

Hope, Joy, and Zest

CINE ADVANCE CHURCH IN PUERTO RICO

attractive as possible for the parents who do visit, that they may be encouraged to come more often.

The oldest non-Roman church in the island, Holy Trinity Church, is our largest in Ponce. There, in a cracked and sagging parish hall, which perilously supports the priest's residence, I visited the day kindergarten, where forty children are taught by Mrs. Antonio Villafane, wife of the priest-in-charge. The Church's parochial schools in Puerto Rico are doubly valuable, for they constitute a real public service in a territory where construction and the training of teachers have lagged behind the rapid increase in population.

While in the parish house, I saw a fine exhibition of Church School projects, displayed for a parents' meeting at which thirty-five Puerto Rican mothers and fathers organized a new PTA. But it is not only the educational work which brings these people of Ponce to the Church. At every celebration of the Holy Eucharist the building is filled. On the

morning that I attended the service, the two hundred seats had been taken, and more worshippers were standing at the back. I was particularly impressed by the wide variety in age and color, by the quiet reverence of the children, and the intent devotion of the whole congregation.

Women Have Active Role

There is a Spanish-speaking Woman's Auxiliary at Holy Trinity Church. Very old women and young girls of many types and backgrounds meet and work together here. The English-speaking Auxiliary, which was organized by the sisters, also has a diversified membership, including both Churchwomen and non-Episcopalians who are interested in the work.

Their energy, enthusiasm, and achievements are amazing. When I met with them they were working on a supply allotment for Panama, arranging a rummage sale in the country—to raise money with which to rebuild the parish hall, by selling inexpensive clothing to the rural poor—and planning to assist in the work among the juvenile delinquents.

Rector Begins Broadcasts

After visiting Holy Trinity, I went to the Church of St. Mary the Virgin and saw more of the fruit of hard work and prayer. Here the eighty pupils in the primary day school were rejoicing over their brand new concrete playground. The rector, the Rev. Lorenzo Alvarez, actually shone with delight because not only had his residence and parish hall just been rebuilt, but he was about to begin a series of radio broadcasts centered around preaching and the singing of his choir.

My two-week-visit in Ponce was not long enough to catch more than a glimpse of all that the Church is



SCIENTIFIC farming and Christianity are taught at St. Just Agricultural School

accomplishing there. But I was to see a bit more of the work in Puerto Rico before leaving the island.

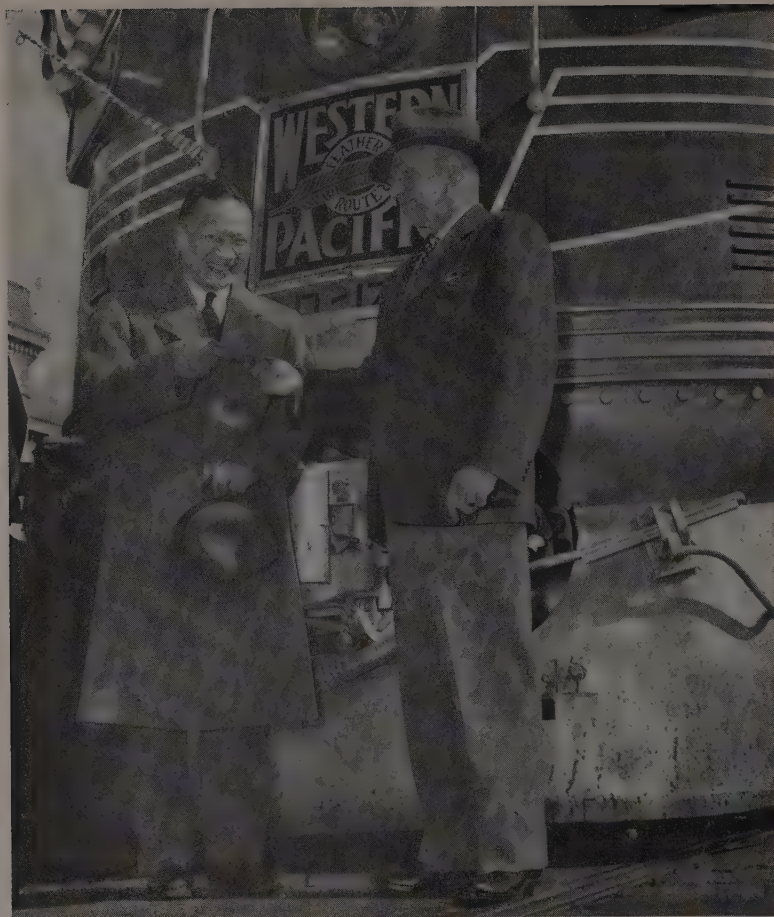
An unexpected delay in San Juan provided me with an opportunity to visit our agricultural school on its new site at St. Just. At present only about forty students are enrolled there. But new buildings are planned, some of them already under construction, to provide for increasing numbers.

The new Church of the Holy Family, across the plaza from the school's old community hall, is now near completion. Bishop Boynton refers to it as "the only non-Roman church on a plaza," and adds, "Of course we had to buy the plaza to make it possible." The church is at the very center of the school grounds, which is fitting, for the purpose of the entire project is to provide Puerto Rico with Christian agriculturists, scientifically trained, who will work to rehabilitate the land which has suffered so long from overcropping, erosion, and soil impoverishment.

Perhaps the greatest tribute to the strength of the Church's witness on this small island is the fact that not once in the two weeks of my visit did I meet a single Episcopalian who was either bored or discouraged. They were all too busy for that, going forward with hope, joy, and zest.



Kayfetz from Three Lions
SISTERS of Convent of Transfiguration conduct occupational therapy at hospital



Cal-Pictures

Chairman of Hospitality Committee, Col. J. I. Sloat, gives train tickets to Vi-Lien Wong

Friendly Welcome Awaits Newcomers to America

A YOUNG Chinese, bundled to the ears, stands alone at the rail of the newly-docked ship, woefully gazing at the remnant of primal chaos on the San Francisco pier.

The bangs and shouts and honks and creaks are not at all the comfortable noises of his native ports. They are alien. They assault his eardrums. They make him acutely conscious of the cold in his head and the hesitation in his heart. The chill sea wind whips his scarf back and forth, up and down. Huddled on the threshold

of this long-awaited venture, he sneezes and remembers miserably that he doesn't know where they have taken his one small trunk.

Someone touches his elbow. "Excuse me, sir, but they've started to go ashore. The gangplank is right over there."

"Yes, I see. Thank you." Another stranger—a steward or porter, or perhaps an officer. It is hard to remember so much all at once.

Moving slowly down the gangplank, he recognizes the man ahead

of him, a grey-haired Japanese, a priest. He feels somewhat reassured. They have talked together occasionally in the course of the voyage. (A Chinese Christian likes to talk to a Japanese Christian; each word is a small triumph over the long years of war.) It is well that they walk together now. Besides, the priest is older; he will know what to do.

He does know. As they reach the pier he turns and smiles. "See, over there. Our friends have come to meet us." As he speaks, a tall American priest, a Chinese priest; and a layman in a tan coat come toward them smiling.

In the hour which follows, the young Chinese relaxes little by little. Excitement takes the place of fear. Moreover, a faint note of warmth can now be discerned in the continuous uproar of disembarkation. It is all very different when one is surrounded by friends, even though the friends be men whom one has never seen before.

The two priests and the layman who have waited on the windy San Francisco pier know all about that difference. This is not the first time that they have met a ship coming in from the Orient; nor are the young student and the Japanese priest the only travellers whom they have cheered and set at ease during those first, most difficult hours in a strange land.

The Rev. A. Ronald Merrix, the Rev. Clarence Lee, and Colonel J. I. Sloat, a retired army surgeon, are members of a group of nine Churchmen and women which has become known as San Francisco's Hospitality Committee. Just a year has passed since they first came together, officially, to join in giving welcome and assistance to the clergy, lay missionaries, students, and other Churchmen who come as strangers from all parts of the world, particularly from the East.

This happy and fruitful ministry was initiated during World War II by the Rt. Rev. Karl Morgan Block, Bishop of California, in answer to the pressing need revealed in letters from overseas bishops and laymen. It was the Rev. Gordon Reese who established the first contacts and rendered an extremely valuable service to scores of men and women un-

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Though hearing is denied them, the deaf are served by the Church through the medium of sign language



GRIFFITH J. DAVIS

The Gospel of Christ Enters the Deaf's Silent World

THIRTY men and women sit in silence side by side in the dark wooden pews. Beyond the doors of the church the Sunday afternoon traffic crawls past. Gears grind. An irate driver sounds his horn. From a nearby yard come the shrieks of children at play. But those within the church hear none of this. All of them are deaf; only a few of them can speak.

But they can see. Above them in the pulpit stands a man whom they have been watching intently for many minutes. He is a priest and, like them, deaf. He is "speaking" to them, preaching the Good News of God through the motions of

hands and arms which are their language.

He is young and there is strength in his gestures, as there would be in his voice could he use it. He "speaks" rapidly, and the sermon seems all too short to those who "listen."

Now, as he comes down from the pulpit, the congregation turns to watch the choir, six young red-robed men and women who stand on the chancel steps. The group is newly formed. Selected for their sense of rhythm and the clarity of their gestures, they are learning to follow the direction of their leader with almost perfect timing. Now they

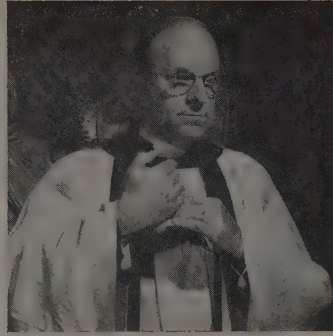
"sing" alone. Soon they will teach the congregation the "words" of the simpler hymns.

The world of the deaf is a world of walls—isolated, silent, and lastingly lonely. But there are times when those walls are broken down. When they come together, as in this church, to share soundless words and the worship of God, they share also a wonder unknown to those who hear and speak. They have not forgotten, as other men have, the excited, laborious forming of their first words. In every motion of hand and arm, in every phrase of their sign language, they feel and ac-

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Our Father . . .



Daily bread . . .



Not into temptation . . .

Gospel Enters Deaf's World continued

knowledge the miracle of communication.

There are at present nearly eighty thousand totally deaf in the United States. The hard of hearing number millions. The causes of deafness are many and varied: scarlet fever, spinal meningitis, and measles; other childhood and contagious diseases; congenital disorders; physical accidents.

The cure for deafness is non-existent. Occasionally a man regains his hearing mysteriously or through surgery, but this does not mean that others can look for the same release.

The natures and degrees of deafness are so numerous and so different from one another, that a treatment which helps one man may be useless to thousands.

It is not medicine but the sign language and finger spelling which have brought the world of silence nearer to the world of sound. The basis of the sign language is believed to have been invented nearly two centuries ago in France, by Abbé de l'Eppée. The speech of signs consists in the use of symbolic gestures which represent persons, objects, actions, and feelings. "Man,"



Howard Hall

CHOIRS are important part of ministry to deaf, for members of congregations can take active part in services, and find fellowship in soundless words and worship of God

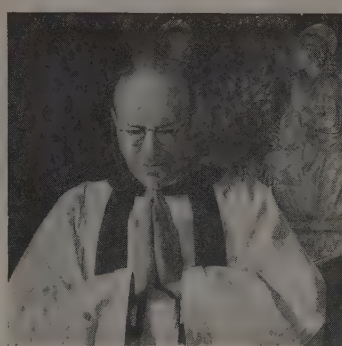
MISSIONARY to deaf in New York State is to dioceses. Church's ministry among deaf, still in



Power and glory . . .

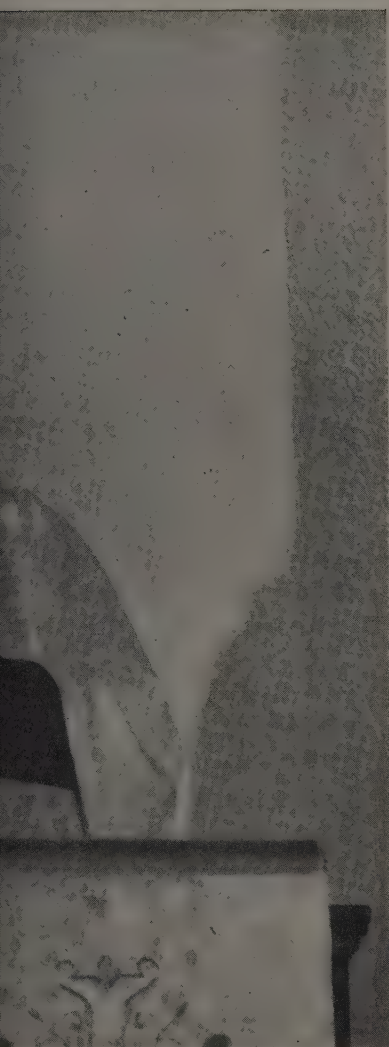


For ever and ever . . .



Amen

All boxed photos, Griffith J. Davis



Howard Hall

A. Lange, who has fifteen missions in four
lands that each missionary do work of twenty

for example, is indicated by touching the brow, which represents the tipping of a hat. Moreover, this is a language without syntax; the deaf piece together isolated words to form their sentences. Those words which cannot be translated into signs are spelled out on the fingers.

The hard of hearing seldom wish to know the sign language, preferring to partake of normal conversation as best they can, as long as they can. But more and more of the totally deaf are learning to use it.

Thirteen of these, twelve Episcopal priests and one deacon, are using their language to bring to their fellows the knowledge of God and the sacraments of the Church. Two other

priests, whose hearing is normal, also know the language and are working among the deaf.

The Church's ministry to the deaf is still in its early stages. 'Only in the past hundred years or so has real attention been given to those thousands of men, women, and children who had so long been considered incapable of taking their places among the intelligent, faithful followers of Christ. There have been many tragedies in Christian history; this is outstanding among them.

Even now the Roman Catholic and Lutheran Churches do not permit the deaf to enter the ministry, though many of the hearing clergy,

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Griffith J. Davis

BAZAARS and other Church activities provide companionship. Eighty thousand totally deaf persons live in United States; only fourteen Episcopal clergymen minister to them



CONFERENCE for workers among deaf helps scattered clergy compare plans and ideas. Pictured here are (left to right): the Rev. Silvas Hirte, the Rev. J. Stanley Light, the Rev. Arthur G. Leisman, and the Rev. Arthur O. Steidemann, Conference treasurer

Gospel Enters Deaf's World continued

well versed in the sign language, are able to serve them. There are a few deaf ministers in the Methodist and Baptist Churches, but their functions are limited. It is only in the Episcopal Church that the deaf are permitted and encouraged to study for the priesthood, that they may preach the Gospel among those whose handicap they share.

It is therefore not surprising that many of the deaf members of other Christian bodies are drawn to the Episcopal Church. This occurs in spite of the fact that a number of other Churches include more deaf persons and prepare more clergy to minister to them.

No More Than a Foundation

The Church has slowly erected a foundation upon which to build an effective ministry among the deaf, but as yet it is no more than a foundation. In 1817 a priest of the Church, the Rev. Thomas Hopkins Gallaudet, established the first successful school for the deaf in America. Later he founded the only college for the deaf in this country, Gallaudet College in Washington, D. C. In the following years other clergy gave their time and energies to the work among the deaf, but they were few. The fourteen priests now in active service must spread themselves

so thinly across the forty-eight States that much of even the most pressing work must be left undone.

The Rev. William M. Lange, Jr., deaf missionary to the deaf in New York State, follows a schedule which would stagger the average priest. His "parish" consists of four dioceses—the entire State except the Diocese of New York. In this area of 43,000 square miles there are fifteen mission stations and from 3,000 to 6,000 deaf persons. He ministers to more than a thousand of these people, though at present he is forced to confine his visits to those fifteen cities where missions are firmly established.

William Lange travels over 17,000 miles a year by car, train, bus, and foot (in 1946 he covered 24,800 miles). On the first Sunday of a month he will hold services in Syracuse, Binghamton, and Elmira. On the second Sunday he will visit Rochester, Buffalo, and Niagara Falls. The third and fourth Sundays will be devoted to Ilion, Utica, Oneida, Rome, Schenectady, and Gloversville. When there is a fifth Sunday, other towns are included. Every month the sequence of services within the groups is shifted.

Once a month during the school year William Lange conducts classes for many of the oldest boys and girls at both the Rome and Rochester

schools for the deaf. In addition, he writes a small paper, *The New York Missionary*, and is the business manager of *The Silent Missionary*, a monthly magazine. He is married and the father of two children.

Travel Tremendous Distances

"A minister to the deaf," he declared recently, "occupies a rather unique position. He must be a lawyer, mechanic (I have defrosted refrigerators and fixed 'deaf' doorbells that light instead of buzz), health advisor, social worker, home saver, job hunter, . . . general politician, organizer, friend, and what-will-you, in addition to being spiritual advisor and priest."

Other deaf priests contribute as greatly to the work in this field. The Rev. Homer E. Grace, of Denver, Colorado, travels once a month to Minnesota, Iowa, Nebraska, and back home again. The Rev. Robert C. Fletcher, of Alabama, covers no less than seven or eight States monthly.

The achievements of these men are remarkable, but the fact that each must do the work of twenty is not one upon which the members of the Church (who are the Church) can pride themselves. The funds allotted to this mission field are pitifully inadequate.

Because of this, few young men, either deaf or hearing, feel able to devote their lives to serving the deaf. Several of the priests now active are elderly and must soon retire; yet there are none to take their places. At least one of the deaf priests is forced to work for the State in order to earn enough to live on.

The lack of church buildings owned by the deaf is not acutely felt now. As the deaf congregations are usually small, most of them would find the maintenance of their own buildings beyond their means. At present they use chapels and other available space in the churches of the hearing.

The deaf can do without stone and wood, but they cannot do without priests. They can very easily dispense with misplaced pity and sentimental concern, but they deeply need the compassion and support which those who follow Christ can give.

And There Shall Be One Fold

PRAYER BOOK'S MESSAGE IS CHURCH'S MISSIONARY PURPOSE

IN the American Prayer Book of 1789 there were a number of prayers for different kinds of weather, but none for the expansion of the Church. In the first English Prayer Book of 1549, the fourth century of which the Church is celebrating, there was no prayer for missions, nor was there in the latest English revision of 1662.

Even today, if we look in the Book of Common Prayer for any mention of missions by name, the search will not be easy. But if we are careful we shall find on page 38 two prayers for missions. Of these two the first was not authorized until 1892 and the second not until 1928.

One reason for this failure to provide the Church with missionary prayers was the fact that in the sixteenth, seventeenth, and eighteenth centuries the Church of England took little or no interest in missions. It did not occur to its leaders and members to pray for missions because very few of them were thinking of or working for missions.

Yet that is not the only reason, for in the Middle Ages, at times when the Church was carrying on adventurous and fruitful evangelistic work among the heathen, there were no specific prayers for missions. For that matter, there were no specific prayers for religious education, though the Church was then educating the whole continent of Europe.

The daily monastic offices and the Liturgy of the Mass, though they took account of special seasons, were not expected to take account by name of such special tasks and duties of the Church as missions, religious education, and social service. That is why nearly all the collects are framed in general terms.

It is clear enough, then, that the Prayer Book is not a missionary book just because it now contains some new prayers for missions. It always was and always will be a missionary book because it enshrines

By the Rev.
J. T. ADDISON, D.D.

and expresses the Gospel of Christ. That Gospel lays down no law that there must be this or that kind of mission; but every note in it implies that it is meant for all men.

That part of the Prayer Book which most fully expresses the Gospel of Christ is The Order for the Administration of the Lord's Supper or Holy Communion. From its rich array of Epistles and Gospels and from the words of its Liturgy, we learn why the Gospel of Christ is a missionary Gospel and why the Church, from the days of Pentecost, has been an ever-expanding Church. Let us test this claim by looking at the Epistle and Gospel for Epiphany, the Nicene Creed, and the opening of the Prayer of Consecration.

The Epistle for Epiphany offers us words of St. Paul which might well be taken as the commission of the whole Church from his day to ours: *Unto me . . . is this grace given that I should preach among the Gentiles the unsearchable riches of Christ.*

Then we pass to the Gospel (St. Matthew 2:1-12), which tells the story of the Wise Men. These Magi and their treasures figure for us the need of the East for Christ and the gifts that the East can bring to Christ. The need of the East for Christ is deep and unconscious. It stirs in the hearts of many who do not know how to name it and who simply wonder what they lack. The more they know of God in their own experience of religion, the greater their capacity to feel that there must be something better still beyond. Conscious or unconscious, in the hearts of millions there is that divine discontent that can find rest only in the Lord.

But the Wise Men symbolize also the riches of the East. When they set out to find their King and came

to Him at last in the stable they did not arrive empty-handed. Each one bore his costly gift. And each gift is a symbol of the treasure that the people of every nation could bring to Christ if only they might find Him. Into His Kingdom every tribe and race will bring some God-given endowment to lay at the feet of the Saviour, as their forerunners once spread the gold and frankincense and myrrh before the Holy Child; for *the kings of the earth do bring their glory and honor into it.*

As members of the Church of Christ we recite the Creed again and again, and we sincerely believe it. Yet we often fail to grasp its immense missionary implications. Let us rehearse briefly, then, those basic truths that make Christian missions inevitable. Whenever we say, directly or indirectly, "Christ is my Lord, but He does not care to be yours," we are denying His clearest and proudest claims and doing our pitiful best to frustrate His plans.

God so loved the world that He gave, and when He gives He does not give by halves. For the God we behold in Christ is a missionary God, ever at work to seek and to save the lost. When He sees the multitudes He is moved with compassion because they faint and are scattered abroad as sheep having no shepherd. And it is through the Good Shepherd that He reaches them, the Good Shepherd who giveth His life for the sheep, and who declares to us, *Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. If any man serve me, let him follow me.*

We believe in one God the Father Almighty, Maker of heaven and earth. And of all things visible and invisible. To believe in one God the Father who made all men is to believe that He loves all men and

Continued on next page



There Shall Be One Fold

Continued from page 19

that all are of equal concern to Him.

We believe in one Lord Jesus Christ, the only-begotten Son of God . . . Very God of very God . . . Who for us men and for our salvation came down from heaven . . . Whose Kingdom shall have no end. Here is the heart and center of the Christian faith. Where it is wanting there can be no missions. Where it is vivid and vital they flourish. For here are all the essentials: the deity of our Lord, His divine purpose to save all men, His eternal kingdom.

We believe in the Holy Ghost and we believe one Catholic and Apostolic Church. The Christ of our Faith is a living Christ, and the Spirit who proceeds from Him and the Father gives life to that Church which is the extension of His Incarnation. If it is Catholic and Apostolic in more senses than one, it is Catholic at least in that it is destined to embrace all men, and Apostolic in that from its very founding it has been missionary. Whenever these central truths are warmly alive in the hearts of believers, the outcome is a victorious Christianity and an expanding Church.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there . . . a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

When we acknowledge Jesus as Son of God, we not only yield to Him the mastery of our own lives. By the same token we acknowledge His claim to the mastery of the lives of all men. He cannot be God incarnate, working to win and redeem us, without being the Saviour to whom every soul and every race is intensely the object of His love. The Incarnation means that He who is our Saviour intends to be, and is destined to be, the Saviour of every one of God's children, and that in that age-long process He demands our enlistment as fellow-workers. His purpose is to work through us to reach those who still sit in darkness, not knowing Him.

FORTH—September, 1949

CREED sets forth immense missionary implications; contains basic truths that make Church's work in such countries as China necessary part of practise of Christianity



ORDINATION in Southern Brazil (above), and confirmation in Philippines are part of Church's missionary task, heart and center of faith. Though prayers for missions are recent addition, their message is implicit in Scripture and in many of greatest prayers



In Convention Assembled

Continued from page 7

approximately 150 bishops and some 640 deputies are the current legislators of our Church they are very conscious of duties to be performed between September 26 and October 7.

Program Is Main Task

The most important task facing the General Convention will be the adoption of the General Church Program for the next triennium, 1950-1952. Requests from missionary bishops at home and overseas all have been tabulated by the National Council. The Departments of the Council have submitted proposals for new work to be carried out on national or international levels. All these will be turned over to a Joint Committee on Program and Budget, consisting of six bishops, six priests, and twelve laymen, for analysis and recommendation. Because of the enormity of its job this committee will assemble in advance of the Convention. It will conduct public hearings as to the merits of new proposals. It will listen to missionaries from various fields. It will meet long hours during the day, and far into the night. It will eventually bring in to the Convention specific recommendations for a national and international program for the Church, together with a budget to support it. The two Houses may either accept or amend this report.

All Americans enjoy elections, and both bishops and deputies will have great chance to taste this thrill. The House of Deputies must choose one of its number, either presbyter or layman, as its president in place of the Hon. Owen J. Roberts, LL.D., of Philadelphia, who is not a deputy this year. By concurrent action the two Houses must choose members of the National Council, trustees for the General Theological Seminary, trustees for the Church Pension Fund, and a Treasurer of the National Council. Russell E. Dill, residing in Bronxville, N. Y., is the present incumbent of this last post.

The Convention also will have to choose a new treasurer for its own funds, since Raymond F. Barnes, of Brooklyn, who held that post for twenty years, died suddenly on Au-



Michigan's Governor Williams talks with rector and vestry of St. Paul's Church, Lansing

CHURCHMEN in the NEWS

Ex-Choir Boys Are Governors

TWO choir boys who grew up to be governors before forty are G. Mennen Williams of Michigan and Elbert Nostrand Carvel of Delaware. Both men are Democrats; both tower well over six feet.

During his choir-boy days at St.

August 9. It also must elect a new Historiographer of the Church, replacing the Rev. E. Clowes Chorley, who has so brilliantly filled that post for the past two decades. He is at his home in Garrison, N. Y., too ill to continue in office.

Will Discuss Prayer Book

Appropriately for a year marking the four hundredth anniversary of the Book of Common Prayer, the Convention must make certain decisions about the Prayer Book. Will it accept the recommendation of its standing Liturgical Commission for a series of Prayer Book Studies to be published at intervals, looking toward an eventual Prayer Book revision? Or will it prefer the proposal of the Diocese of Washington to appoint a special committee "to investigate the matter of undertaking a revision of the Book of Common Prayer"?

Continued on next page

Paul's Cathedral, Detroit, Mennen Williams first became interested in the law. The choir boys had a self-governing body which started young Williams to thinking he would follow in his father's footsteps and become an attorney.

Like his father, the late Henry P. Williams, long-time vestryman of St. Paul's Cathedral, Governor Williams is active in the Church. He is constant in his church attendance, is a member of Michigan's diocesan department of Christian social relations, and is a deputy to General Convention.

Mennen Williams was born thirty-eight years ago in the house now occupied by the Detroit Historical Society, an appropriate birthplace for one who devotes much spare time to the study of American history.

Michigan's governor, who collects antique maps of the Northwest Territory, received his formal education at Salisbury School in Connecticut, at Princeton University, where he made Phi Beta Kappa, and at the University of Michigan, where he received his law degree in 1936.

The man whose tie collection is limited almost entirely to the bow

Continued on page 24



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In Convention Assembled

Continued from page 21

The Diocese of Ohio has formally petitioned the Convention "to authorize the permissive use of Intinction in the administration of the Holy Communion" with the *proviso* "that the chalice shall in no case be withheld from any communicant of this Church who desires to receive in both kinds in the manner now provided by the Prayer Book." At two previous Conventions the proposals of the deputies to authorize the use of Intinction have been vetoed by the House of Bishops.

Deep Concern Over Pensions

Throughout the Church there is deep concern over the meager pensions received by retired clergy and by the widows of deceased clergy. The Convention will have before it the report of a special joint committee, headed by Bishop Arthur R. McKinstry of Delaware, considering a possible appeal for a special supplementary fund. Furthermore, over a dozen dioceses have submitted memorials and petitions on this timely subject.

The Convention also will have to decide about a proposal tentatively adopted three years ago to amend the Church's Constitution to permit the election of a suffragan bishop to supervise Episcopal chaplains in the armed forces. Should this change be ratified, the House of Bishops might proceed to elect such a suffragan bishop.

Two financial decisions must be made by the Convention. In 1940

the Episcopal Church joined the World Council of Churches, which came into full existence at Amsterdam last year. The share of the World Council's annual budget asked from the Episcopal Church is \$28,000 a year. General Convention must decide whether this should be paid through its own budget, raised by assessment on the dioceses, or through the General Church Program budget, raised by apportionment.

Again, the Convention will have before it the report of the joint committee on a residence for the Presiding Bishop. This committee, headed by Bishop William Appleton Lawrence of Western Massachusetts, will describe the acquisition and development of Seabury House, just outside of Greenwich, Conn., as a residence for the Presiding Bishop and as a Church conference center. It also will propose an annual appropriation of \$10,000 for the maintenance of Seabury House.

Will Consider Canons

Some Churchmen have the idea that General Convention spends most of its time "tinkering with the Canons," thus providing a field day for the ecclesiastical lawyers! While this presents a distorted picture, it is true that General Convention alone can amend the Church's Canons, or laws. Already dioceses have filed official requests to "re-define the Diaconess order," to revise the canon governing the dissolution of the pastoral relation, to clarify the canons on marriage; and to rectify certain minor defects which now appear in the new canons governing ordination adopted in 1946.

All memorials addressed to the Convention do not come from dioceses. The last Synod of the Province of the Pacific petitioned the Convention "to consider the subject of proportionate representation in the House of Deputies." Presumably this would give large dioceses more representation than small dioceses instead of the current method by which each diocese, regardless of communicant strength, is represented by four priests and four laymen. The suggestion is not a new one, but hitherto has always been rejected.

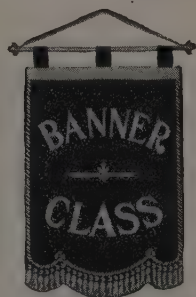
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Laymen's Work Consultant Is W. Ted Gannaway

W. Ted Gannaway (FORTH, April, 1948, page 5), National Council member and chairman of laymen's work for the Province of Sewanee, has become consultant to the Presiding Bishop's Committee on Laymen's Work.

He will assist in training a minimum of five hundred laymen who will be called associate field officers. After an intensive training period, the field officers will train an even larger group of men, who will then visit every parish and mission in each diocese and missionary district. Their charge will be to tell of the acts of General Convention and to make possible the achievement of the budget Convention approves.

Mr. Gannaway has had wide personnel experience. He has operated his own school of salesmanship and has served as consultant in personnel training for many large business concerns in the South. He is taking a temporary leave of absence from his position with a Republic Steel subsidiary in order to devote full time to organizing the training institutes during the fall and winter.

In Convention Assembled

Continued from page 22

At the present writing the House of Bishops has 158 members, of whom thirty-two are retired. That House will have before it the resignations, either for age or for illness, of several other veterans of the episcopate. Compulsory retirement of bishops at seventy-two has increased the percentage of retired bishops.

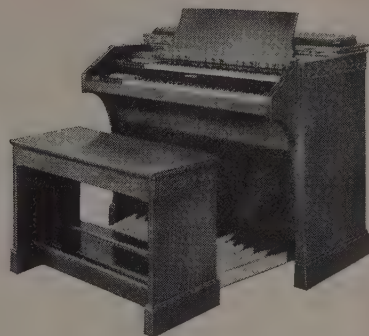
So, for the bishops and-deputies General Convention will be far more than an affair of brilliant services and inspiring mass meetings. It will mean two weeks of concentrated hard work. Members of each House rightly will be expected to pay close attention to proposed legislation, to think clearly, to judge wisely, so that the Church may make, a more vital, a more constructive, and a more joyous contribution to the building of the Kingdom of our Lord.

FORTH—September, 1949

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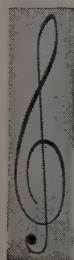
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CHARLES SCRIBNER'S SONS

Churchmen...continued

Continued from page 21

variety was an assistant attorney general at the age of twenty-seven. He next went to Washington as executive secretary to the late Justice Frank Murphy, with whom he stayed until he entered the Navy. He was stationed aboard an aircraft carrier in the Pacific as an intelligence officer. After four years' service, Lt. Cmdr. Williams was released in 1946, possessing ten battle stars, a Presidential Citation, and the Legion of Merit.

He returned to Detroit and private practice, but was soon back in public office on one of the State commissions, where he remained until he resigned to run for governor.

One of his most ardent supporters and campaigners was his wife, the former Nancy Quirk, of Ypsilanti, whom he married in 1937. They have three children: G. Mennen, Jr., seven; Nancy, five; and Wendy, two and a half.

When he moved to the State capital, Governor Williams transferred his membership from St. Paul's Cathedral to St. Paul's Church, Lansing. A few weeks before his inauguration, Mennen Williams was guest preacher at Evening Prayer at St. Paul's Church. He spoke of the difficulty of personal examination, but stressed the need for it in one who faces today's problems. He condemned selfishness which blinds an individual to his neighbor's needs.

On the morning of his inauguration, Governor Williams and his family received Communion at a private service celebrated at his request. Later, on the capitol steps, the Rt. Rev. Richard S. Emrich, Bishop of Michigan, gave the invocation at his inauguration.

The Governor of Delaware, Elbert N. Carvel, is also an active Churchman, and like the Governor of Michigan, has been connected with the Church since boyhood. The pressure of gubernatorial duties has not lessened Mr. Carvel's participation in Church activities.

Both as lieutenant governor, from 1945 to 1949, and as governor, he has participated actively in the affairs of St. Philip's Church, Laurel,

Continued on next page

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Churchmen... continued

and in the activities of the Diocese of Delaware. Governor Carvel has been a resident of Laurel since 1936, and a vestryman of St. Philip's since 1937. He is a layreader, and has been senior warden three times, as wardens as well as vestrymen serve on a rotation basis at St. Philip's.

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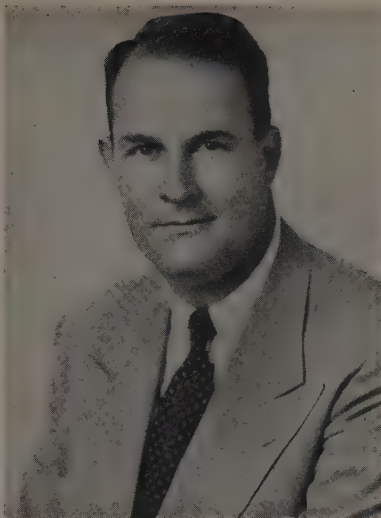
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The Hon. Elbert N. Carvel

Governor Carvel has represented the Diocese of Delaware at two synods of the Province of Washington, and was a deputy to General Convention in 1946. He is a member of the diocesan executive council and the Church Club of Delaware.

Church and gubernatorial duties occupy only part of Governor Carvel's busy life. He is president of the Valliant Fertilizer Company in Laurel, vice president of the Milford Fertilizer Company, director of the Sussex Trust Company, a trustee of the University of Delaware, owner of three farms, totaling 650 acres, and head of a family of six.

Governor Carvel and the former Ann Valliant were married in December, 1932. They have four children: Elizabeth Nostrand, fourteen; Edwin Valliant, thirteen; Ann Hall, ten; and Barbara Jean, five. The three older children sing in the choir, and attend Church School and youth fellowship at St. Philip's.

The Governor of Delaware was active in his Church School days in Baltimore. At six he was a pupil at St. Thomas' Church School. At nine he joined the choir of St. Michael and All Angels' Church, where he sang for five years. When he was twelve he was confirmed by the Rt. Rev. John Gardner Murray, Bishop of Maryland, later Presiding Bishop.

In 1924 Elbert Carvel joined the Church of the Messiah, Baltimore,

Continued on next page

If I Were King

If I were King and did
what's right,
I'd summon my subjects
here tonight,
Inform them of a certain
need,
Before we all went back to
seed.

A book was born, placed
in our care,
Known as the Book of
Common Prayer.
To do without, would be
to die,
It is our daily rule and
guide.

For poorer churches and
our Missions
They have need for these
editions,
As they cannot do without
In celebrating Mass—
vout.

If I were King, I'd sell my
throne
For purchase of books that
they might own,
I now proclaim: "Please
Don't Delay,
Mail What You Can This
Very Day."

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Churchmen...continued

Continued from page 25

where he became interested in young people's work, and in 1932 he was made Church School superintendent.

Though he graduated from the University of Baltimore Law School, he never practiced law. Circumstances drew him into the family fertilizer business. In 1941, a Federal grand jury exposed corrupt election practices of the previous year. He became much interested in government, and determined to work for its improvement.

Elbert Carvel is an out-door man at heart. He takes his relaxation on the golf course whenever he can. Swimming, boating on the Nanticoke River, color photography, and bridge also are favorite pastimes of the Governor of Delaware.

• The Rev. ANDREW M. VAN DYKE, rector of Christ Church, Middletown, N. J., has been appointed executive secretary of the Episcopal League for Social Action. . . . The Rev. F. CRAIGHILL BROWN, sometime professor of Church history, Central Theological School, Shanghai, China, succeeds the Rev. ROBERT F. GIBSON, JR., Suffragan Bishop-elect of Virginia, as dean of the School of Theology at the University of the South, Sewanee, Tenn.

• The Rev. JESSE TROTTER, professor at the Virginia Theological Seminary, Alexandria, Va., is the new president of the Church Society for College Work. He succeeds the Rev. J. CLEMENS KOLB, who resigned upon becoming rector of Christ Church, Gross Point, Mich. . . . The Rt. Rev.

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Churchmen ... continued

WILLIAM M. M. THOMAS, Second Missionary Bishop of Southern Brazil, has resigned because of advanced age. Bishop Thomas began his ministry in 1904 in Brazil, and was consecrated in 1925.

• The Rt. Rev. WINFRED H. ZIEGLER, Missionary Bishop of Wyoming, has resigned because of ill health.

The Church Lacks Men

Continued from page 11

per cent of the clergy should be trained in the Church's seminaries, rather than the present sixty-four per cent. To do this, they must turn out three hundred annually, or fifty per cent more than they can do with their present facilities.

All the deans also agreed that, no matter how the expansion is to be initiated, especial encouragement should be given the Church Divinity School of the Pacific because of the colossal increase of the West Coast's population.

The deans also expressed their conviction that "a grave moral burden of the Church is its apathy toward Negroes. If the Episcopal Church sincerely wants to minister to Negroes and to have more Negro communicants, there is need for vastly greater encouragement to Negroes to study for the ministry. Our seminaries are willing and able to receive them in greater numbers than at present."

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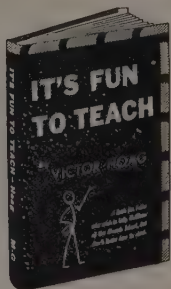
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California's Leaders

Continued from page 9

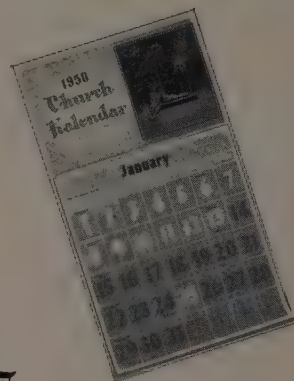
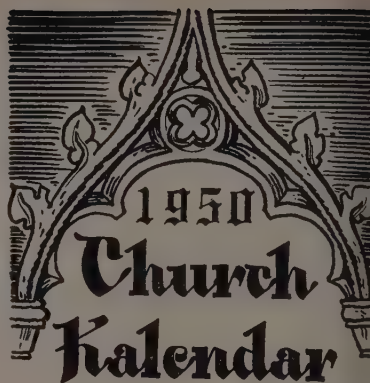
Fellowship. A member of the Diocesan Council, Mr. Adams is one of the trouble-shooters of the diocese, a firm believer in civil liberties and progressive legislation.

There are no women in the California delegation to General Convention, but there is one on the Standing Committee, and many take part in the diocesan conventions. Their participation is primarily a result of the efforts of a most able Churchwoman, Mrs. Norman B. Livermore. Mrs. Livermore began her campaign some years ago at a diocesan convention dinner; her effective speech led to a change in the canons, requiring the presence of one woman delegate from every parish and mission at the diocesan convention.

Mrs. Livermore continued as president of the House of Churchwomen until it was eliminated to make room for the proper functioning of the Woman's Auxiliary. Recently she was elected to a second term on the Standing Committee for 1949, as a delegate from St. John's, Ross.

Another champion of women's rights in the Church is Mrs. Robert K. Vickery, president of the Woman's Auxiliary of the Province. At a recent meeting of the Synod of the Province of the Pacific a woman delegate was refused a seat; in the emotional upheaval which followed it was Mrs. Vickery who calmly and surely presented the women's view of the matter. She is known not only in the West but throughout the Church as an able and tireless Christian leader.

Continued on next page



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Welcome for Newcomers

Continued from page 14

der difficult wartime conditions. Shortly after he was called to work elsewhere, the present group was formed under the direction of the Rev. A. Ronald Merrix, the National Council's Field Officer in San Francisco.

The chairman of the Hospitality Committee is Colonel Sloat; its headquarters, the office of the Field Officer. To this center come the many letters which contain the necessary information concerning those who are to be met at the port of entry, the airport, the railroad station, or the ferry slip.

John Chang, a theological student, will arrive on the ship *President Wilson* on August 21. . . . He will need a train ticket to Los Angeles.

. . . If possible, he would like to visit a cousin in San Francisco for an hour or two. . . . He speaks English well, but is not familiar with American ways, such as tipping, the use of currency and cash checks, the relative conveniences of coach and pullman. . . .

Because this student is Chinese, the Rev. Clarence Lee will be one of those who will welcome him. If he were Japanese, he would be greeted by the Rev. Joseph K. Tsukamoto, the vicar of San Francisco's Christ Church Mission.

"Leg over leg the dog goes to Dover." The Hospitality Committee knows it well. Twelve months ago they had had little experience in shipside maneuverings. Now they are acquainted with the local personnel; they are expert trunk-retrievers; they are well versed in the subtle art of hastening a customs inspection. They have attended to



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Continued from page 30

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Occasionally a man or a woman needs more than the usual care. Recently a veteran China missionary arrived in San Francisco with a heavy cold. Members of the Committee immediately took him to a nearby hospital for a check-up. There the cold was discovered to be far more

Continued on next page

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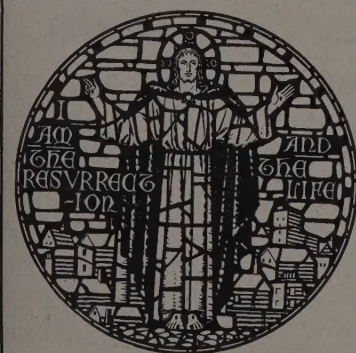
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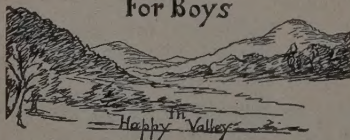
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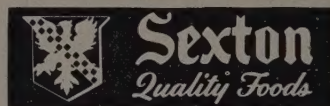
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